

THE IRONY OF AUTHORITY

Dictator Or Demagogue

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The object of our inquiry is to examine the nature of legitimacy of power to command the nation; and then view in its light, who has the right, *Dictator Or Democrat*, we might bestow upon our will to secure our social, economical, and spiritual welfare.

In every age, and all climates, this is one of the most interested subject, that has been perpetually studied, consulted, contributed, and disputed by men of all orders for the image of a free society. There is copious materials in the shrine of history, that requires philosophic heart, disciplined in the school of nature, living experience, and reflection, to derive that wisdom which is concealed from the millions who are not able to distinguish pleasure against happiness, and pain against tribulation.

We are embraced in a society of various circumstances, human and natural, congenial and repugnant for our private or public contribution and suffering. Scenes of affluence are only adjacent to those of abject miseries. For some world is a theatre of state and pomp; whilst others are laboring in toil for survival. Oh, What a freak of fortune! The soul is harrowed; the heart is torn. There is an abominable imbalance of fundamental rights for the destitute, precarious maintenance of honor for the indigent, and unfeeling opulence of inviolable rapacious masters in society. To procure basic rights of existence, a vast deprived various proportion of inhabitants, urgently reviews our most native precepts, and practice of chastity, character, conscience, and dignity, for direct capitulation, or through ingenious snares contrived for the unerring pharaohs of society. These are only unhappy consequences of that covetous power, which had occupied the seat with fair assurances, sacred frauds, and licentious violence. In such horrors of injustice, when peace is lost, then what authority the pretender might claim? Who, and for how long, should the illegitimate occupant be espoused, and upheld against public indignation? PEACE, PROSPERITY, AND FREEDOM OF SOUL, have always formed the theme of legitimacy, fruits of justice, and will of God. The Caliph Hazrat Ali had sagaciously sentenced, "A government of justice, however not Islamic, is superior to unjust Moslem state". The just ruler improves all circumstances within his command for public felicity of mutual joys and services, to ensure freedom of intellectual or spiritual journey of soul.

There have been diverse forms of constitution in the history of mankind to afford justice in their respective situations. The laws enacted by Lucurgus were not convincing in their application upon the Athenians of Solon. Hammurabi had his own manner of codifying the sense of Law. The system of Pericles though might be estimable for Octavianus, yet we can observe without much labor, that the maxims of policy were materially changed in the world of Rome after Augustus. Mosaic Law is not necessity for a Moslem, however he testifies the prophecy of all the messengers in the faithful line of Abraham, that the Last Prophet had been destined to consummate! We can not feel the sentiments that a Chinese would cherish or resent for Confucius.

Notwithstanding all the variety of waves, there is in deep one water of sea; and all legitimacy is offspring from social justice, represented in all signs of visible cosmos and being.

In these all celebrated instances from history, legitimacy for power is promulgated by good sense of justice for the ruling champion to fill the necessity of authority in society. And now we address to the contiguous part of our inquiry: Who has the authority to helm; military dictator, or civil Demagogue ?

The Western Christian civilization in evolution of its history, that was ascendant in its Promethian sense of pride, humanity, and useful progress in the revolution of France, had long been promised in the seed buried for posterity by the excommunicated bishop of Samosata, the magnificent Paul. The stream was only precipitated into torrent by the House of Hohenstaufen. Once Bourbons had been dethroned; the weight of vote could not be resisted against a triumphant multitude from recent revolt. And success has more than often attested her own argument to silence expostulations of prudence, and virtues of unfortunate party. Now Superstition disdained, or disguised, or deigned to change its old name in this new age, and adopted the appellation of *scientism*. The precepts of Bible lost their vigour before the Novum Organon. The old wine of tyranny was poured into new skins of Industrialism, Democracy, and the Great civilization of West. And any aspiration which could not be measured in the scales of mechanics, evolution, and empirical experience, was imputed as the fall of intelligence into fancy and regret of tradition now incapable, and deprived by laws of nature and human consciousness. But how very much ingenuously deluded they are in their persuasions. They had forgotten that *non est novum sub solar*; as only modes are changed, without correspondence of substance. It was only after the Nemesis of World Wars, and their overwhelming effects on mind and body, that their Hubris was humbled; that their intoxication was banished; that their convictions, rather, their assertions, languished into despair; and soul prayed and prepared to receive and follow, hitherto so haughtily derided, the wisdom of Orient and the ancients.

I have recapitulated events to strip in satire the ornaments of Democratic eulogy; and have ventured to arraign its democratic accuser in the court of justice, to examine his anathema against Dictator. What this opprobrium implies ? He responded, "WHOSOEVER DICTATES"! Well. My question is, "Are all types of dictators?" YES! All! DICTATION MEANS SHEER TYRANNY; AND ALL DICTATORS ARE TYRANTS, FOR THEY ARBITRARILY USURPE THE CHOICE OF THEIR SUBJECTS. Now we have produced the definition by a democratic sophist of unelected dictator. Either this disclaimer conceals, or is ignorant, or has forgotten, that our conscience also dictates. Father in house, or of nation, dictates; God has enjoined to follow the dictation of prophets; and betray not into pernicious innovations. Even the most charismatic French author of *Candide* and Revolution admitted his deference for monarchy, if it were headed by the virtues and abilities of Numa, Nerva, Trajan, Hadrian, and Antonines. It is thus invidiously unjust, and prejudice, to compare monarch with Domitian or Nero, Commodus or Caracalla. Who did murder the sage of Athens? Who they were those betrayed the Galilean shepherd sent to his people? How incredibly humanity was consumed in the fire kindled on the two World altars of War! How many prophets perished under popular persecutions of their respective times? During all our discourse, an important conclusion is easily drawn, that by artful application of our

malice, prejudice, or bias , even we are succeeded in converting an ordinary word into a specious *term*; it has still no vigor to enforce itself as representative of truth without really superior discovery of principle as its genius. If it is not venal, at least it is venial, to wrangle over pious fraud of words for replacing *uniform substance* with *contingent circumstances* ; instead of pursuing justice, peace, prosperity and wisdom as various aspects of just governing by singular styles.

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